لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT

HAZRAT MIRZA GHULAM AHMAD, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosopies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

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He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the Religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to expound and disseminate spiritual beauties and moral excellence of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brotherhood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52 years long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Mirza Nasir Ahmad as Head of the Ahmadiyya Movement.

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The Review of Religions

A MONTHLY MAGAZINE

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assuraunce to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

EDITOR

M. G. AHMAD

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ISLAM—A RELIGION OF PEACE

A most ill-conceived notion is that Islam advocated the use of force in the conversion of the people from other faiths. It is alleged that the Prophet Muhammad himself took up arms against his enemies and thus used violence as a means of the propagation of his religion. It is further alleged that Islam taught every Muslim to come forward for 'Jihad', which accordlng to the Western critics of Islam meant the waging of a holy war against all other faiths in order to convert them to Islam.

Let us first of all find out from the pages of history what actually happened at the advent of Islam in Arabia in this respect. When the Holy Prophet declared his divine mission of being the Messenger of Allah a storm of ridicule and opposition to his new creed was aroused by the opponents of Islam. All the tribes of Arabia joined their hands in destroying this new faith with their full force. They used all sorts of violence and intrigues against him and his followers. Hosts of Muslims were killed, others were tortured and still many were obliged to flee to other parts of the world in search of peace. The enemies of Islam turned the whole of

Arabia into a living hell for the Muslims. They were refused the freedom of conscience which is the birth right of every human being. The following quotation from Sir William Muir's "Life of Muhammad" will give some idea of the cruelties and persecutions meted out to the Muslims.

"As time went on the jealousy and enmity of Quresh were aggravated by the continued success of the new sect, which now numbered more than fifty followers. The brunt of the wrath fell upon the converted slaves and strangers and the weak and poor of the lower classes who had no patron or protector. They were siezed and imprisoned, or they were exposed on the scorching gravel of the valley to the intense glare of the midday sun. The torment was enhanced by the intolerable thirst until the wretched sufferers hardly knew what they said...some of these poor sufferers retained the scars and sores of wounds now inflicted to the end of their lives".

In spite of all this the Holy Prophet bravely continued his mission under the looming shadow of death for full thirteen years in the hope that finally the enemies would give in and he would be allowed to preach his faith in freedom. When it became plain that his adversaries were determined to continue their opposition and torture, the Holy Prophet under the commandment of Allah, left his own town of Mecca and migrated to Medina. He and his followers left all their belongings and properties in the hands of the enemy without getting any remuneration of any sort.

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But even there the Prophet and his followers were not left alone and the opponents of Islam started to recruit an army of Arab youth to attack Medina and destroy Islam at the point of sword. On this God permitted Muslims to defend themselves:

"Permission to fight is given to those against whom war is made because they have been wronged, and Allah indeed has power to help them. Those who have been driven out from their homes unjustly only because they said: Allah is our Lord. and if Allah did not repel some men by means of

others, there would have been surely pulled down cloisters and churches and synagogues and mosques, wherever the name of Allah is often commemorated." (22 : 40, 41)

According to most of the scholars this is the first verse which gave Muslims permission to fight in their self-defence. Again we read in the Holy Quran, "And fight in the cause of Allah against those who fight against you, but do not transgress. Surely Allah loves not the transgressors... But if they fight you then fight them, such is the requittal for the disbelievers. But if they desist then surely Allah is most Forgiving, Merciful. And fight them until there is no persecution and religion is freely professed for Allah".

The following points emerge from the these verses :

(a) Muslims are commanded not to transgress against others.

(b) If the unbelivers trangress against the Muslims then they are permitted to fight back. But it should only be as long as the enemy does not desist from fighting against the Muslims.

(c) The war should only be fought by the Muslims in their self-defence and for the freedom of belief and conscience.

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Could there be any more emphatic prohibition against aggression than these verses ? The golden principle of Islam is contained in the verse "There is no compulsion in religion". The early Muslims followed this code to its letter as it is clear from the following example of a Muslim soldier during a battle. In a fight with the unbelievers one of the enemies of Islam who had killed many Muslims was overpowered by a Muslim in a dual. As the Muslim lifted his sword to kill him the latter recited the *Kalima* and declared his faith in Islam, but the Muslim did not spare his life and the person was killed. When the Holy Prohpet came to know about this incident he was very much perturbed and angry by the action of the Muslim and called for him. The Muslim explained in his de-

fence that he had killed that person because he recited the *Kalima* only to save his life. The Prophet said, "Did you cut his chest open to make sure about the sincerity of the person killed?" (Bukhari).

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This incident clearly shows that the early Muslims were strictly against the idea of converting others to their faith by force. If the Muslim soldier had the slightest idea of converting others to his faith by force he would not have killed the enemy. The declaration of the enemy that he accepted Islam should have been good enough reason to spare his life.

The history of Islamic wars bear testimony to the fact that the non-believers were determined to uproot Islam at any cost.

Islam as a matter of fact grew at much faster pace during peace time than the period of wars. Practically the wars with the infidels started in the second year after Hijra and continued for about 5 years till the treaty of Hudaibiya was signed. There was a span of two years from the treaty of Hudaibiya to the day of the conquest of Mecca. The total number of soldiers in the battle of Badr was 313, in Uhad 700 and in the battle of Ditch about 3000. It shows that the progress of conversion during the five years of war was so slow that in the last battle the number of Muslim soldiers could not exceed 3000. But in the two years of peace the number of muslim soldiers swelled to 10,000 at the conquest of Mecca. The increase of converts during the two short year's period of peace far exceeded the number of converts during the comparatively long period of war. No doubt it is a clear proof of the fact that Islam progressed more quickly in peace rather than in war.

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A Few Verses from the Holy Quran

و علم آدم الاسماء كلها ثم عرضهم على الملئكة ـ فقال انبئونى
باسماء هؤلاء ان كنتم صادقين .

He taught Adam the names of all things, then presented them to the angels and asked them : Tell Me the names of these if you are right. (2 : 32)

This means that God taught Adam the properties of everything and made him a microcosm resembling the other cosmos.

(Sirral Khilafah, p. 48)

The Quran says : God tought Adam the names of things. This teaching could have had several aspects. It could be that he was taught words through the articles that bore certain names. By named articles we mean everything that could be indicated by signs, whether an action or the name of a thing. It could also be that he was taught the properties of things overt and covert in plain Arabic. Should you say that the grammarians have confined the application of the word "names" to nouns which have meanings without reference to any of the three tenses, the answer is that this is a technicality adopted by this group and has no inherent justification. So reflect with insight. Should it be said that the mass of the Muslims conceives that God had bestowed on Adam the gift of tongues and so he could speak all different languages ; the answer is that this mistaken concept has gained currency through ignorance and is not worthy of the attention of people of understanding because it runs counter to established facts and is a claim advanced by the ignorant. Arabic is the first language of the first era. Other languages are merely tiny pearls from among the pearls in its shell. The Quran and the Torah both confirm that which we have set forth. Chapter eleven of the Book of Genesis affirms that in the beginning all the people

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spoke but one language. A confusion of tongues arose in Babel. The evidence of the Quran has already been referred to. Then reflect like those engaged in research.

There is another method of proof for seekers after truth and wisdom, and that is that when we observe the ways of Allah, the Glorious, the Wise, we find that His system of creation proceeds along a pattern of unity. This He had adopted for the guidance of mankind, so that it should emphasize His own unity and should point to the truth that He is the One Creator, without associate in heaven or on earth. Then how could a confused variety and a disorganized plurality of tongues be attributed to Him Who created man from one soul? Do you not realize that He has observed unity in all diversity and has indicated this in His pure scripture which is a leading guide-book for those gifted with spiritual insight, and has announced in His illumined Book that He has created everything from water? Observe then the way of the Lord of Greatness, how He has referred diversity back to unity and has made water the mother of the heaven and the earth. So reflect like the wise, for this is the sign of being guided, and be not in a hurry like the ignorant. There is clear proof of the way of Allah in this verse, and a bright guidance for those who possess insight and judgment.

Allah is One and loves unity. He it is Who has illumined the stars of heaven with one light and created in the earth kindred spirits, and made man a microcosm comprehending the properties of all things. Had not the system of the universe been based upon unity, the creation would have been a disorganized jumble and there would not have been that resemblance and accord which is observable. In the absence of unity in the system wisdom would have been defeated and spiritual reality would have disappeared, and divine way would have been obstructed and the purpose of the seekers would have been frustrated. Then how is it that you comprehend not the unity that points to the One, while it is the

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basis of the Unity of the Divine in Islam, and is the great principle proclaiming His Greatness and Glory, and is a bright lamp for the recognition of the Singleness of the Divine and His Providence and is part of the erudition which is a speciality of the Muslims. (Minanur Rahman, pp. 67-70)

When God first created man both conditions for the instruction of man in speech by means of revelation were present. First, man had been invested with the requisite capacity for receiving revelation. Secondly, there was obvious need of revelation. At that stage, there was no one save Allah, the Exalted, Who, like an affectionate and gracious companion could instruct Adam in the art of speech, and could educate and train him in the ways of culture and behaviour. It was God alone Who provided for all the needs of Adam, and through instruction and training developed him into a true man. Thereafter, when the progeny of Adam spread in the land and the instruction that God had provided for Adam became current among them, some of them began to instruct others, and every child found in his parents affectionate tutors to instruct it in the art of speech. But for Adam there was no one save God who could teach him the art of speaking and could train him in the ways appropriate for man. For him God alone was in the place of teacher, instructor, father and mother, Who created him and taught him all that was needed. Thus Adam was truly in need that God Himself should instruct him and provide for his needs,

(Baraheen Ahmadiyyah, Vol. IV. pp. 361-367)

It may be that in the region in which Adam came into being all people may have been destroyed in consequence of divine chastisement. It is a continuous process that some places are utterly destroyed, some vacant areas are newly settled, and some ruined habitations are restored. It is not for us to speculate. We should have faith that God is Providence, Gracious, Merciful and Master of the Day of Judgement, and has always been. It is quite possible that at the time

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of the creation of Adam there were other beings in existence who were not of his species, or that even if there were such, God, the Most High, as demonstration of His power of creation, chose to bring Eve into being from Adam's rib.

(Al-Badar, Vol. II, No. 24, 3 July 1903, p. 187).

The revelation vouchsafed to me : Dwell, O Adam, thou and thy companion, in the Garden ; I desired to demonstrate My manifestation, so I created Adam ; is an indication that the cycle of Adam (the Chosen of God) terminated in the person of this humble one. It is a fact admitted by those conversant with reality and gifted with spiritual insight that there are cycles of spiritual manifestations, that is to say, there is a constant advent of some personalities who bear a close spiritual affinity to others, as scripture affirms that John the Baptist came in the power and spirit of Elias, and as our Holy Prophet (on whom be peace) came in the power and spirit of Abraham, so that on this account the Muslims, the people of Muhammad, have also been designated the people of Abraham. Thus it was incumbent that the cycle of humanity should terminate towards the end of time. So in this age which is the last age, God, the Exalted, created one in the likeness of Adam, (on whom be peace), that is the present writer, and designaied him Adam. Like the first Adam, God created this Adam also, at a time when the world was bereft of true men, with His two hands, manifesting beauty and might and breathed into him of His own spirit, as there was no spiritual personality in the world who could be the spiritual father of this Adam. Thus God created this Adam as his spiritual father, and made his physical birth like the coming into being of Adam, the twin birth of a male and female. That is to say, I, the last Adam, was, born a twin, to which there is a subtle reference in the revelation : Dwell, O Adam, thou and thy companion in the Garden. Some great divines had also prophesied on the basis of revelations received by them that the last Adam, who is the perfect Mahdi and the seal of sainthood, would in his phy-

sical birth be born a twin, as Adam was created with a woman as companion, and that he will be the seal of spiritual progeny. Adam was the first man and it followed that the one with whom the cycle of true humanity was to be completed should be the seal of spiritual progeny, meaning that after his death no spiritually perfect issue may be born to a woman. So the birth of this servant of the Majesty of Unity was also in accord with these prophecies, as I was born a twin along with a female child who was named Jannat (Garden). The revelation; Dwell, O Adam, thou and thy companion in the Garden (Jannat) which was published twenty years ago at page 496 of the Baraheen Ahmadiyyah, has a subtle reference in the word Jannat (Garden) to the female child who was born along with me and was named Jannat. This child died when it was seven months old.

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As Allah, the Exalted, in His word and revelation vouchsafed to me, created a resemblance between Adam (the Chosen of Allah) and me, this was an indication that in accordance with the spiritual law relating to the grades and standing of cyclical personalities, I had been created in the power and spirit of Adam and that there was a parallelism between our circumstances. One of these was that Adam was created one of a pair, a man and a woman, and so, as just stated, was my birth. A female child was born just before me, who was named Jannat. One of the signs of the Mahdi, who was to be the seal of sainthood, described by those to whom visions have been vouchsafed, was that this Mahdi, after whose demise no other Mahdi would appear, will be guided directly by God as Adam was guided directly by Him, and that he will be endowed with the knowledge and spiritual Wisdom with which Adam was endowed by God. The external resemblance betw en the advent of the two would be that he would be born one of a pair, male and female, as Adam was brought into being one of a pair, that is to say, a female, Eve, was also created along with him. As God had created in the beginning a pair, He created me also one of a pair so that the first and the last may have a complete

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resemblance. As in the system of spiritual reflections there is a recurrence, and the last reflection of a spiritual original is more perfect and complete than intermediate reflections, therefore, divine wisdom demanded that the one who is the last reflection of Adam (the Chosen of Allah) should have the utmost resemblance to him in his personal circumstances. A personal circumstance of Adam was that God had created Eve along with him, so the same came about in the case of his perfect reflection the last Adam, that a female child was born along with him. This last Adam was also named Isa (Jesus) as an indication that Jesus too had a resemblance to Adam, but the last Adam, who is also a reflection of Jesus, has the utmost resemblance to Adam, for he is the last one having completed all stages of the reflective appearance and is thus the most perfect and complete reflection. At page 505 of Baraheen Ahmadiyya there is this revelation concerning me: He created Adam and bestowed honour on him; meaning: God created the last Adam and, in a way, exalted him above the previous Adams. This revelation connotes that though there have been several reflections of Adam, including Jesus (on whom be peace) yet this last one is the most perfect and complete.

(Taryaqul Qulub, pp. 154-157)

Allah is One, and loves Unity. His Oneness demanded that the person who was to be the seal of the Khalifahs should resemble Adam, who was the first of the Khalifahs and was the first creation into whom the Lord of creation breathed of His spirit; so that the age of humanity should be rounded off like a circle, the last point of which joins the first, and also that it may emphasize the Unity of the Divine to which mankind is called. His Unity is dearer to our Lord, the Most High, than all else. He, therefore, adopted the circular pattern in the creation of man, and ended it with Adam as he had started it with Adam in the beginning. In this there is a sign for those who reflect. The Adam of the latter days is our Holy Prophet (on whom be peace). My relationship with him is that of teacher and pupil.

(Khutbah Ilhamiah, pp. 169-170)

قالوا سبحانک لا علم لنا الا ما علمتنا انک انت العلیم الحکیم

They answered : Holy art Thou ! No knowledge have we save that which Thou hast taught us. Thou alone art the All-Knowing, the All-Wise. (2 : 33)

How excellent and simple and pure and in accord with the Greatness and Majesty of Allah, the Exalted, is the doctrine that whatever is established as proceeding from Him should be accepted, and whatever may be so established in future there should be readiness to accept, and that He should be believed to have the power to do everything except that which may be inconsistent with His perfect attributes, hallowed be His name, and that collectively there should be faith in every natural possibility. This is the way of those who love the truth, whereby the Greatness and Majesty of Allah, the Exalted, is affirmed, and faith is preserved which is the basis of all spiritual merit.

(Surma Chashma-i-Arya, pp. 55-56)

The correct attitude for a servant of Allah is to be with those who affirm : Holy art Thou ! No knowledge have we.

(Report of the Annual Conference, 1897, p. 91)

One of Allah's attributes is All-Knowing, and the Quran affirms : The Gracious One has taught the Quran (55, 2-3). That is why the angels said : No knowledge have we save that which Thou hast taught us.

(Al-Hakam, Vol. VI, No. 25, 17 July 1902, p. 2)

و اذ قلنا للملائکة اسجدوا لادم فسجدوا الا ابلیس ـ
ابی و استکبر و کان من الکافرین ـ

Call to mind when we commanded the angels : Submit to Adam ; they all submitted, but Iblis did not ; he refused and was arrogant, being already one of the disbelievers (2 : 35).

Man, in the course of being created, is invested with two types of beauty. One, good behaviour, which means that in carrying out his obligations to Allah he should be mindful not to neglect any portion of them. Two, good looks, both

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these begin to manifest themselves in the fifth stage of spiritual and physical development, but they shine forth in their refulgence after being charged with their respective souls. As the soul of the physical body enters the body after the physical frame takes shape, the soul of the spiritual body enters it after the spiritual frame has taken shape, that is to say when man submits wholly to the yoke of the spiritual law, and accepts completely the limits prescribed by Allah and becomes ready to observe them through strenous effort, and by acting in accordance with the law and carrying out the directions prescribed in the Book of Allah qualifies himself for the spiritual regard of the Divine, and, above all, through his personal ove of Allah make himself worthy of Allah's love, which is white as snow and sweet as honey. As already stated, spiritual existence starts in awe and arrives at its fullness in the sixth stage of spiritual development when on the perfection of the spiritual frame the flame of divine love falls on the heart and invests it with the state of perpetual attendance on the Divine. Spiritual beauty is then at it its highest. This beauty, which can be termed good behaviour, is far superior to good looks on account of its powerful magnetism. Good looks may win the mortal love of one or two persons, which would soon decline and would have little magnetic force. But spiritual beauty possesses such powerful magnetic force that it draws a whole world to itself and every particle of the earth and heavens is attracted to it. This is also the philosophy of the acceptance of prayer. When one who is impregnated with divine love prays for something which appears difficult and almost impossible of achievement and puts his whole soul in his supplication, then by virtue of his spiritual beauty every particle of the universe is, by the command and direction of God, drawn towards him and all such means are combined together as suffice to bring about the desired consummation. The Holy Book of God affirms and experience shows that every particle of the universe is enamoured of such a person and his supplications draw these particles as a magnet draws iron, and extraordinary manifesta-

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tions take place in consequence of this attraction which are not taken cognisance of by physics or philosophy. That attraction is a natural phenomenon. Ever since the Absolute Creator has fashioned the material universe out of particles, every particle has been invested with that attraction and is a lover of spiritual beauty and so is every pure soul, for spiritual beauty is a manifestation of Truth. It was on account of that beauty the angels were commanded to submit to Adam and all of them submitted, though Iblis did not. Today also there are many like Iblis who do not acknowledge that beauty which has great achievements to its credit.

Noah possessed that beauty which the Majesty of Honour and glory held in such regard that those who opposed and rejected Noah were destroyed by drowning. Thereafter Moses came with the same beauty, which after a brief period of bearing hardship became the cause of Pharaoh's ruin. Last of all came the Chief of Prophets, the Best of mankind, our Master and Chief, Muhammad, the Chosen one (on whom be peace) with refulgent spiritul beauty in praise of which it should be enough to quote the verse : He approached closer to Allah, and Allah leaned down to him, so that it became, as it were, a case of one chord serving two bows or closer still (53 : 9-10). The Holy Prophet approached close to Allah, and then leaned towards the people and thus discharged fully both obligations, that due to Allah and that due to His creatures, and thus manifested both facets of spiritual beauty. He became, as it were, one chord common between two bows. This beauty was not appreciated by the impure and blind as affirmed in the verse : They look towards thee, but they see not (7 : 199). In the end they were all destroyed. (Zameemah Baraheen-Ahmadiyyah, Part V, pp 60-62)

Adam means perfect man. When man becomes perfect, God commands the angels to submit to him, and all his affairs are brought to fruition by God, through the angels. But to be a perfect Adam, it is necessary that man should establish a true and firm relationship with God. When every movement

and stillness of a person is in accord with divine command he becomes wholly God's, and God becomes his guardian and heir and no one can oppose him with impunity. But he who is heedless of divine commands will find that Allah has no regard for him. As Adam (on whom be peace) was a perfect man, angels were commanded to submit to him; if everyone of us becomes Adam he will also deserve the submission of angels.

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(Al-Hakam, Vol. IX, No. 5, 10 February 1905, p. 4)

They all submitted, except Iblis. But Iblis was not an angel. This is Arabic idiom and there are many instances of it in Arabic. For instance, if it is said: All the people came, except the donkey; it would not mean that all the people were donkeys, or that the donkey was one of the people. In 18:51 it is said: Iblis was one of the djinn. This means he was not one of the angels. The angels are a distinct pure species; Satan is another species. The mystery of angels and Iblis is not easily fathomable; one can only accept it. Allah has not bestowed any authority or power upon Iblis; but he incites doubt and urges towards evil. As angels urge towards good, Satan incites towards vice. Angels desire that man should be clean, pure and of good morals. Satan desires that man should be unclean and vicious. This divine law of the urgings of angels and the incitements of Iblis runs in parallel lines, but in the end the divine design prevails; as if behind the scenes a war is in progress automatically, which is bound to end in the triumph of truth, which is powerful and mighty, and the defeat of falsehood.

There are four subjects the reality and mystery of which are beyond the grasp of man's intellect: God, the soul, angels and Iblis. He who believes in the Existence of God and His divine attributes, must have faith in the soul, angels and Iblis.

(Al-Hakam, Vol. VII, No. 20, 31 May 1903, p. 13)

و قلنا يادم اسكن انت و زوجك الجنة و كلا منها رغدا حيث شئتما

وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظّٰلِمِينَ

We commanded Adam: Dwell thou and thy wife in the garden, and eat plentifully thereform wherever you will, but approach not this one tree, lest you be of the wrongdoers. (2 : 36)

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Eve was fashioned out of a rib. We believe in divine power. Should it be said we should in that case miss a rib, the answer is do not judge God as one of yourselves. If I did not believe God to be Almighty and Great above all, I would not have experienced the acceptance of prayer such as I have. Objections such as the missing rib exhibit a lack of respect for the Divine. (Al-Hakam, Vol. IV. No. 44, 10 December 1900, p. 2)

Criticism of Prophets may amount to disbelief. For a person who lacks knowledge of the relationship between Prophets and Messengers and Allah, the Most High, to try to measure something which is beyond the reach of his understanding by the standard of his own reason is folly. For instance: Why did Adam eat of the fruit of the forbidden tree? Or to start discussing whether the Holy Prophet frowned and turned aside (80 : 2)? Such conduct is inconsistent with the respect due to the Prophets and borders on disbelief.

(Al-Hakam, Vol. VIII' Nos. 14-15, 30 April and I May 1904, p. 2)

Dwell thou O Adam, and thy companion and dependent in the garden; that is to say, adopt the means of true salvation. (Braheen-i-Ahmadiyya, Vol. IV, pp. 496-497, sub-footnote No. 3)

What was the forbidden tree? The commentators have speculated on this. It could have been the grape. Wine is made from the grape, and liquor has been condemned as an abomination and a Satanic device (5 : 91). It is possible that at that time grape fermented quickly and easily and thus became intoxicating, as tari ferments after a short exposure to the sun. (Al-Badar, Vol. 11, No. 11, 3 April 1903, p. 82)

Where was the garden in which Adam dwelt? We believe it was in some region of the earth. God says: From

the earth have We created you, and into it shall We cause you to return (20 : 56). It is utterly wrong to assert that Adam dwelt in heaven.

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(Al-Badar, Vol. II, No. 11, 3 April 1903, p. 82)

فازلهما الشيطن عنها فاخرجهما مما كان فيه و قلنا اهبطوا بعضكم لبعض عدو ولكم فى الارض مستقر و متاع الى حين .

But Satan caused them both to slip from their stand of obedience by means of that tree, and thus drove them out of the state in which they were. Whereupon We decreed : Go forth, some of you are enemies of others, and for you there is in the earth a place of abode and provision for a time. (2 : 37)

Satan cannot approach those who have full faith. I am persuaded that there was laxity in the capacity of Adam which afforded Satan the opportunity to tempt him. If it had been a perfect gem like the Holy Prophet Muhammad (on whom be peace) in his place, no wile of Satan could have achieved anything.

(Al-Badar, Vol. XII, No. 2, 11 July 1912, p. 2)

It does not seem right that Satan went himself to Eve. As he approaches indirectly now, so did he then. He instils his thought into someone, and that one becomes his representative. Satan injected his thought into the mind of such an erring one. The garden in which Adam dwelt was also upon the earth. Some vile person put the tempting thought to him.

(Al-Hakam, Vol. V, No. 12, 31 March 1901, p. 10)

Satan means one destined to be ruined. The root of the word is *shait*.

(Report of the conference of Great Religions p. 137)

He who incites to evil, that is to say, Satan, who occupies the lowest position among those who are endowed with reason, seeks to draw every heart that has any affinity with him into rebellion against the Divine. The closer a

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person gets to him, the more his thoughts run in the direction of transgression and vice, till those who identify themselves with him completely become veritable Satans themselves, and become perfect reflection of Satan in viciousness.

(Surmah Chashm-i-Arya, pp. 202-203, footnote)

Some sects who deny the existence of Satan may be puzzled and enquire : What is Satan ? They are reminded that the human heart is constantly subjected to two types of influences ; one impelling it towards God and the other towards evil. Islam attributes the first to angels and the second to Satan. The point is that human nature is subject to these influences. Man leans sometimes towards good and sometimes towards evil. (Lecture at Lahore p. 33)

Satan is attached to night ; he has no concern withday. He is an ancient thief who operates in the dark. (Kashti Nuh, p. 42)

Darkness breeds darkness, and inner light bring more light. That is why Satan is described in terms of darkness and the Holy Spirit in terms of light.

(Alhakam Vol. V No. 16, 30 April 1901 p. 4)

The Torah indicates that the serpent was cursed before the disobedience of Adam and had disobeyed God. How did that come about ? The Torah says that the serpent talked to Eve, but this is contrary to God's law. It may be that the Hebrew word for serpent is etymologically derived from the Arabic word *khannas* which is applied to Satan (114 : 5), but Satan's talking to a human being is also contrary to God's law. The answer may be that Satan, in the shape of a serpent, talked to Eve in a dream, or in a waking vision. In the interpretation of dreams serpent means Satan, and talking to a serpent means the advent or rise of a tyrant as ruler. It is conceivable that Adam's explusion from the garden was effected by some tyrant who extended his sway to the region where Adam dwelt ; for it is not the way of Allah that the angels should physically push a person out of a place. The serpent's talking to Eve is obviously a metaphor, for God's

law does not countenance animals talking to a human being. Solomon's converse with birds was als a vision; that is why it was a miracle, for if it had been accomplished through the exercise or traininig of a human faculty, millions would today be able to talk to animals.

(Al-Hakam, Vol. VIII, No. 18, 31 May 1904, p. 5)

For you there is in the earth a place of abode and provision for a time, means: With your earthly bodies you will live only on the earth, till, having completed your span of life, you die. This verse bars the transportation of an earthly body to heaven. It predicates that no earthly body can proceed to heaven. It was raised out of the earth, shall abide on the earth and shall return to the earth.

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(Izalah-i-Auham, Part II, p. 609)

The earth will be your place of sojourn. (Zameema Braheen Ahmadiyya, Part V, p. 133, footnote).

Your place of sojourn will only be the earth and till the day of your death you will find your provision therein. This verse has the same meaning as the verse : Therein shall you live, and therein shall you die, and there-from shall you be brought forth (7 : 26). So how can it be that Jesus (on whom be peace) should have dwelt in the earth, which is the place of sojourn for mankind, for only 33 years, but should dwell in heaven, which is not the place of sojourn for mankind, for two thousand years or for an indefinite period ? This would mean he is not man, more particularly as no other man shares this superhuman distinction with him. (Zameemah Baraheen Ahmadiyya, Part V, pp. 218-219).

For you there is in the earth a place of abode, means the earth will remain your place of sojourn. (Tohfah Golarviah, p. 3).

In the earth you will sojourn and in the earth you will live till your death. This is a divine decree. (Chashma Marafat, p. 219).

The garden in which Adam dwelt was on the earth. The Torah even sets out its boundries. The authority of the

Quran establishes that the earth is the dwelling place of man and the place of his death. He who holds anything to the contrary is guilty of irreverence towards the Word of God. (Al-Badar, Vol. VI, No. 8, 21 February 1907, p. 5).

فتلقى آدم من ربه كلمات فتاب عليه انه هو التواب الرحيم

Thereafter Adam learnt certain words of prayer from his Lord ; so He turned towards him with mercy. Surely He is Oft-returning with compassion towards His creatures and is Ever Merciful. (2 : 38)

When a prayer is likely to find acceptance, Allah creates a passion and a yearning in the heart of the supplicant, and often He Himself teaches the prayer and reveals the appropriate manner of the supplication, as is affirmed in this verse : Adam learnt certain words of prayer from his Lord. This shows that God, the Exalted, Himself teaches His righteous servants by way of revelation prayers that are acceptable to Him. It may happen that such a prayer comprehends a portion that the supplicant does not feel happy about, but it is accepted. (Al-Hakam, Vol. VI, No. 12, 31 March 1902, p. 7.)

قلنا اهبطوا منها جميعا فاما ياتينكم منى هدى فمن تبع هداى فلا خوف عليهم ولا هم يحزنون .

We decreed : Go forth, hence, all of you, but remember that if there comes to you guidance from Me, then whose follows My guidance, on them shall come no fear, nor shall they grieve (2 : 39)

Those who lose themselves in the search after God's pleasure and thus voluntarily impose a death upon themselves are freed from the fear of calamities and humiliations that overtake the seekers of the world. (Sat Bachan, p. 90).

والذين كفروا و كذبوا بايتنا اولئك اصحب النار هم فيها خالدون

But such as will disbelieve and reject Our Signs as false, these shall be the inmates of the Fire ; therein shall they abide. (2 : 40)

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Those who disbelieve and reject it as false, shall fall into hell. (Jang Muqaddas, 31 May 1893, pp. 4-5.)

Those who disbelieve and reject Allah's Signs as false are the inmates of hell and shall abide therein. (Shahadatul Quran, 2nd Edition, p. 43)

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We believe that hell is not eternal. Those condemned to it shall come out of it after a period. Those who are not reformed through prophetic guidance, will be reformed through the torments of hell. The Holy Prophet has said: A time will come when hell will be empty and cool breezes will flap its doors. (Al-Hakam, Vol. VII, No. 20, 31 May 1903, page 3)

يبنى اسرائيل اذكروا نعمتى التى انعمت عليكم و اوفوا بعهدى
اوف بعهدكم و ايای فارهبون

Children of Israel, call to mind My favour that I bestowed upon you, and fulfil the covenant that you made with Me, I shall fulfil the covenant I made with you, and fear Me alone. (2 : 41).

Children of Israel is a title bestowed by God. Israel means those who are faithful to God and are bound together by love and obedience to Him. This is the true meaning of Islam. The use of the expression "children of Israel" in many prophecies of the Quran has not been correctly interpreted and many people have, therefore, not realized their import. In those prophecies Israel stands for Islam and they are prophecies concerning Islam.

(Al-Hakam, Vol. VI, No. 40, 10 November 1902, p. 7)

When a people is addressed in the Quran it does not mean that the admonition that follows is limited to that people. It is part of the style of the Quran that one people is addressed but the subject of the address are people who have passed away or who have not yet appeared. For instance, Allah, the

Glorious, addresses the Jews of the time in Surah Baqarah: Children of Israel, call to mind My favour that I bestowed upon you, and fulfil the covenant that you made with Me, I shall fulfil the covenant that I made with you, and fear Me alone. It is clear, however, that the Jews of the time of the Holy Prophet (on whom be peace) had been smitten with abasement (2 : 62), no favour had been bestowed upon them and they had made no covenant that they would believe in the Seal of the Prophets. (Shahdatul Quran, 2nd Edition, p. 29)

و آمنوا بما انزلت مصدقا لما معكم ولا تكونوا اول كافر به

و لا تشتروا بآياتى ثمنا قليلا و ايای فاتقون

Believe in the revelation that I have now sent down that fulfils the revelation that was sent down to you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and seek protection with Me alone. (2 : 42)

It is extreme disrespect to recite the Holy Word of God mixed up with impurities The *mullas* do that to earn a little food. On the occasion of pseudo-religious ceremonies the *mullas* recite long chapters of the Quran that they may be fed more plentifully. This is disregard of : Barter not My Signs for a paltry price. Even the conduct of the Prayer services in this Province is improper. The Imam celebrates the service for the sake of particular persons, which is not permissible. There is no instance among the companions of the Holy Prophet of any payment having been made for conducting a Prayer service. (Al-Badar, Vol. 11, No. 10, 27 March 1903, p. 73)

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Toynbee's Allegation against Holy Prophet Muhammad

Did the Holy Prophet Compromise with Polytheism on veneration of the Black Stone ?

By Professor Saud Ahmad Khan

Twentieth century's renowned historian-philosopher Arnorld Toynbee hails in great estimation the contribution of divine religions to the progress of civilization. All those faiths which are based on the belief in the existence of God he calls higher religions. According to him there has been a constant confrontation between higher religions based on the worship of a universal God and the lower religions based on nature-worship or man-warship confined within geographical limits. So he reminds man of this age—long encounter reappearing in new form in the modern word of Science and technology as he writes :

> In our day Christianity and other living higher religions find themselves confronted by a common adversary, the old religion of man-worship in form of collective human power .....it challenges that enormously important negative article of faith that is common to all higher religions ; the conviction that man is not the greatest spiritual presence in the universe but that there is a greater presence—God or absolute reality—and that the true end of Man is to place himself in harmony with this. (1)

But at the same time he advices to seek compromise not only among higher religions themselves but also between the belief in one God and the polytheistic practice which signify either man-worship or nature worship as he says :

> All higher religions agree with one another in repudiating both man-worship and nature worship. But the

> followers of some of higher religions have accused and do accuse the followers of others of playing false to their common profession of this extremely negative trend of repudiating both forms of lower religion..... I imagine that in face of that charge.....the lower forms of nature-worship had been deliberately spared and left intact because they are a neccessary avenue for the unsophisticated mass of mankind; and the great mass of mankind is still very ignorant and unsophisticated. (2)

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Hence he commends Christianity for resigning from the Judiac doctrine of one God to absorbing elements of Roman mode of worship in the following terms:

> Christianity did not really eliminate Isis worship or cybele worship or Mithraism. One of the means by which it won, and one of the condition on which it won was it should and did absorb into itself what was valuable in those rival religions. (3)

Paradoxically he defends this polution of faith in one God seeking a wrong anology keeping in his mind the so-called unsophisticated mass of mankind:

> It is better to have your foot on the lowest rung of the ladder than not to have it on any rung at all..... If your foot is set on the lowest rung you may perhaps gradually climb the ladder to one of the higher rung.(4)

But Dr. Toynbee forgot that once one has passed a lower rung, one does not see behind otherwise one can never reach the highest rung. A physician does not get himself indisposed in sympathy of his patient by taking some of the germ and virus of the disease into his own body. If the physician lies down sick who would cure whom? So the way of religious unity, Dr. Toynbee suggests, is nothing but to jeopardise religion itself as a guiding benefactor of mankind. If he appraises Christianity according to his own criteria in-

stead of that vouchsafed by God Himself or at least laid down by Jesus Christ, he tries to find a good defence of Christianity by applying the same to Islam. To him though it comes true in case of Islam, too, to the Muslims he deliberately discredits their religion atributing to it what is absolutely unfounded. Thus he plays a role of an imprudent friend of religion rather than an objective inquisitor of truth.

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To let the religious devotees change and amend their doctrines, not only those of secondary importance but also the basic and fundamental ones, viz., the oneness of God, is to kill the very sanctity of religion itself. If the amendment and reorientation of religion needs only human intellect, then, either the fundamental tenet of the belief in the existence of God Is a man made idea or the founder of different higher religions were liars claiming a Divine Revelation as the basis of their reformation. If the pacification of and compromise with the polytheistic unsophisticated mass of mankind is to motivate the contributory role of religion to the progress of civilization, why did, then God let His prophets and their early followers undergo all kinds of hardships and tribulation, and sacrifice their dear ones and near ones for the sake of the fundamental docrine of one God? All the prophets belonging to differently situated and differently contributed peoples of the world are unanimous in their call to the belief in one God and secondly Divine Revelation being the basis of their call.

The late Dr. Toynbee has done dis-service to religion having removed the lofty and exalted pedestal from underneath it and bringing it down to the level of worldy enterprise of sociopolitical reformers. He seems very keen to find the first rung to step for an onward journey without caring whether the ladder is to lead upward or downward. Unfortunately he did not realise that it is the unsophisticted mass of mankind who, once given a latitude against the rigidity of truth degenerate easily and the whole edifice of reformation and moral sublimation for spiritual uplift is completely shattered and razed

to the ground. With this wrong premises for his study of religion Toynbee approached Islam and its Holy Founder, Muhammad, peace on him and presumed accordingly :

> Prophet Muhammad himself deliberately incorporated into Islam some of the salient elements in pre-Islamic pagainism of western Arabia—for example, the pilgrimage of Mecca and the veneration of the Black stone.(5)

If Dr. Toynbee had studied the full text of devotional rites, the Muslims have to observe during their pilgrimage, he would not have reached this adverse conclusion contrary to the unqualified monotheistic base of Islam.

There is not a single word meaning or denoting veneration or glorification of the Black Stone ; no divine help is sought and no wish is solicited from it or through its instrumental media whatever. Of course the Holy Prophet, Muhammad kissed it while performing the circuit round the Kaaba. But it was not to venerate the stone itself rather to make it the starting point where the pilgrims were to come back to complete one round. Moreover kissing is not obligatory and may become even a sinful act if it is done with slightest touch of veneration. Hazrat Umar, the second caliph of Islam, is reported to have said addressing the Black Stone, "You are not more than a mere stone ; I would not have kissed you or cared for you if I had not seen my master, the Holy Prophet of Allah, doing so".

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Now, why then, do we Muslims go performing circuit round the Kaaba or pray five times a day facing towards it? Not because it was the practice of the pagans of Western Arabia. There was no need to appease them, not in the least, rather they were most vehemently accused of transgression and treachery having altered and debased the sanctity of the Holy Kaaba whose foundations were discovered and dug out to be raised for rebuilding by Abraham, a prophet of God, the Almighty, and a partriarch of the Bible, i.e., Abraham was not

the founder of the Kaaba, the Holy Shrine that was, according to the Holy Quran the first House built in the name and dedication of One Almighty God but it was buried under ground and on Divinely revealed command Abraham excavated its ruin and rebuilt it along with his elder son Ishmael. So the pilgrimage to Mecca in Islam is the revival of the mode of worship of a great Messenger of God whose prayers, while performing the circuit round the Kaaba were heard and their acceptance was personified in the advent of our Holy Prophet Muhammad, peace be on all of them (Abraham, Ishmael and the Prophet Muhammad), as we read in the Holy Quran :

> And remember when his Lord tried Abraham with certain commands which he fulfilled. He said, "I will make thee a Leader of men". Abraham asked, 'And from among my offspring'? He said, 'My covenant does not embrace the transgressors".
>
> And remember the time We made the House a resort for mankind and a place of security ; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, saying Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayers.
>
> And remember when Abraham said, "My Lord make this a town of peace and provide with fruits such of its dwellers as believe in Allah and the Last Day", He said, 'And on him too who believes not will I bestow benefits for a little while ; then will I drive him to the punishment of the Fire, and an evil destination it is."
>
> And remember the time when Abraham and Ishmael rasied the foundation of the House praying, "Our Lord, accept this from us ; for Thou art All-Hearing, All Knowing. Our Lord, make us submissive to Thee and make of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy ; for Thou art Oft-Returning with

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compassion and art Merciful.

"And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely Thou art the Mighty, the Wise.

"And who will turn away from the religion of Abraham but he who is foolish of mind? Him did we choose in this world, and in the next he will surely be among the righteous." (6)

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From these verses of the Holy Quran it is evidently clear that the Holy Kaaba was built with a purpose divinely ordained. The pagans of western Arabia were foolish to have infringed the sanctity of the Divine purpose. And this is what Abraham apprehended when he was soliciting Almighty God to make his and Ishmael's offspring submissive to Him. Even he went to the extent that he prayed to God for raising a prophet from among them to remind them of the Divine purpose when they made fools of themselves by worshipping not Allah the Almighty God but idols and other false deities in the precincte of the Kaaba and consequently were to be driven to fire as punishment. The pilgrimage to the Holy House was also a religious institution which commenced with the raising of the foundations of the Holy Kaaba which was the first House of worship most probably built by Adam-while in the time of Abraham the Divine plan of it being the centre of world spiritual guidance was unfolded as Allah, the Almighty God says in the Holy Quran:

And remember the time when We assigned to Abraham the site of House and said, "Associate not anything with Me, and keep My House clean for those who perform the *Tawaf* and those who stand up and those who bow down and fall prostrate in Prayer.

"And proclaim unto mankind the pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track. (7)

> That is God's commandment. And whoso honours the sacred things of Allah, it will be good for him with his Lord. And cattle are made lawful to you but not that which has been announced to you. Shun therefore the abomination of idols, and shun all words of untruth. (8)

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So at the very spot, the First House of worship where Abraham laid the tradition of pilgrimage under Divine Command and where according to our faith Ishmael and Hajra were settled by Abraham, peace be on them, in the wilderness of Faran, we Muslims submit to our Lord Almighty Allah in response to the Divine call. Ishmael and his mother were, being victims of Sara's jealousy, outcasts. But Sara did not know the Divine Plan as we read in the Prophecy of Isaiah in the Bible God laid a stone, a "tried Stone", a precious corner stone,(9) In the Book of Psalms the stone is called a rejected one.(10) In the prophecy of Daniel the stone is foretold to become "a great mountain" to fill "the whole earth".(11) Jesus came to speak in an unequivocal terms when he said :

> Have you never read in the scriptures: the stone which the builders rejected, the same is become the head of the corner ? By the Lord this has been done; and it is wonderfui in our eyes. Therefore I say unto you that the Kingdom of God shall be taken from you and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone, shall be broken, but on whomsoever it shall fall, it shall grind him to powder. (12)

Ishmael was like the rejected stone which in the time of one of his progeny our Holy Prophet, Muhammad, peace be on them, became a mountain. Like every Prophet, he was also opposed and persecuted, but unlike many others, as for instant John the Baptist and Jesus Christ and many other Biblical prophets, he was blessed, by God with victory over

his opponents in his life time. Keeping the Holy Kaaba in view and the prayers of Abraham and Ishmael, too, as the back-ground of the whole Divine Plan and witnessing the culminating point in the most brilliant successful career of the Holy Prophet under the blessings and Grace of the Almighty God, when one sees the Black Stone in the corner of a wall of the Holy House one is reminded of Stone—the corner stone of the Bible. Happily the Black Stone is the only relic, survived, as the memorial of Abraham and Ishmael, peace be on them. Generations after generations preserved and maintained it. Though a mere stone, it signifies the whole Divine process from the settlement of Ishmael in most miserable conditions of the Faran Valley to the most marvellous and exalted entry of the Holy Prophet Muhammad into the Holy Kaaba. One cannot restrain one's feelings to pay homage to Abraham who by setting the Black stone in the wall launched the Divine plan. So the Holy Prophet kissed the Black stone of the Holy Kaaba, not venerating it but acknowleding the Divine Farvours on the House of Ishmael through his own most illustrious role in it without uttering a single word of veneration of the stone itself. We Muslims also follow what our Holy Master did still considering it only a stone and nothing else. That is why kissing of stone is not an obligatory item the rites of pilgrimage. Thus the Holy Prophet of Islam, Muhammad, peace be on him, restored the sacredness of the Holy House which was violated by the pagans who had debased it into a shrine of idols and images which act of polution was most vehemently eradicated by him. All idols were removed and all images were washed off the Holy Kaaba. Even we do not worship the Kaaba itself as nothing is sought nor solicited from it.

The analogy, the western thinkers and writers like Arnold Toynbee try to seek between Islam and Christianity on its politheistic practices, invented by later Christian doctors, is far from any justification since the salient elements of pre-Islamic paganism have nothing to claim partnership with the

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Almighty God in His Glorious and Majestic Oneness.

NOTES :

1. *Arnold Toynbee, Christianity among the Religions of the world Oxford University Press, London. 1958 p. 81.*
2. *Ibid pp. 39—40.*
3. *Ibid p. 110.*
4. *Ibid p. 40.*
5. *Ibid p. 41.*
6. *The Holy Quran 2 : 125-131*
7. *Ibid 22 : 27-28.*
8. *Ibid 22 : 31.*
9. *The Holy Bible : the Old Testament, Isaiah 28 : 16*
10. *Ibid Psalms 118 : 22*
11. *Ibid Daniel 2 : 32-35*
12. *Ibid the New Testament, St. Matthew 21 : 42-44.*

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